THE

Right and Due Obſervarion of the

LORD'S DAY,

By all True Chriſtians to be made uſe of, and practiſed by them and their Families.

1. Wherein is ſet forth how we ought to obſerve this day chiefly above all others.
2. Divers Excitations and admonitions for the obſervation thereof.
3. The ſweet communion that the ſoul enjoys with God in his Ordinances on this day more particularly.
4. With twenty two ſeveral judgements of God againſt ſome late prophainers of this holy Day.

Being uſeful for all Maſters and Servants, Parents and children.

Unto which is added three calamities that we have ſuffered of late by fire, which have hapned upon the Lords day. With a caution thereby to pray to God that he would forgive you of your Sins.

By *Laurence Hall* Reader of Divinity.

Rev. 1. 10. *I was in the ſpirit on the Lords day, and heard behind me a great voice, as of a Trumpet, ſaid, I am Alpha and Omega the firſt and the laſt.*

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Exodus 20. 8, 9, 10, 11.

Remember thou keepeſt holy the Sabbath day, ſix days ſhalt thou labour & do all thy work, but the ſeventh Day is the Sabbath of the Lord thy God, in it thou ſhalt not do any work, thou, nor thy ſon nor thy daughter, thy man ſervant, thy maid-ſervant, nor thy cattel, nor the ſtranger that is within thy gates, for in ſix days the Lord made the heaven, and the earth, the ſea, and all that therein is, & reſted the ſeventh day, wherefore the Lord bleſſed the ſabbath day, and hallowed it.

GOD having given us ſix days to labour, and to do thoſe things we ought to do, in Relations to our callings, & imployment, hath reſerved but one day particularly to himſelf, as you may ſee in the words before mentioned, hath ſet on this Commandment, and this only a memorandum, ſaith he, Remember that thou keep holy the ſabbath day: This, as it is largeſt of the ten, ſo it is moſt preſt often, for keeping thereof: the charge of the Sabbath is moſt

special to Governours of Families; for they are not only to keep the Lords day themselves, but also they are to look to all that are under their charge that they keep it also. Thou, and thy son, and thy daughter, Manservant, the stranger, and thy cattel that is within thy gate, or that thou hast to do with, none exempted.

You may observe what a strict charge God gives, for the keeping thereof: God hath expressed one day in the seven to be kept holy, and to rest from all servile labour of the body, and to spend this day in the service of God, for the comfort of our souls.

Now in respect of this Sabbath, the strict observation thereof, was partly cerimonially under the Law: but in Christ we have an accomplishment, as of all other ceremonies, so of this in particular, he being the true Sabbath and rest of the soul.

But since we do still stand in need of some time for instructions, and exercise of our Faith, it is very fit and requisite to set apart one day at least in a Week, chiefly for the service of God, and to perform as much as in us lies, these holy duties and exercises that are required of us.

Surely no day more fit for this, then Sunday, being ordained and performed of the Apostles

Apostles themselves in their time, and called by them the Lords day, being the day after the Iews sabath, he arose from the dead as you may read at large in Matth. 28. 1. And in the end of the sabath, as it began to dawn towards the first day of the week, came Mary Magdalen, and the other Mary to see the sepulchre. Mark, Luke, and John, make mention of the same, though in another method, as you may read in Mar. 16. 1. Luk. 24. 1. Iohn 20. 1. where you may Read at large, in memory of which, is by the Apostle called the Lords day, because this day he rose from the Dead, by common consent of the Church succeeding to the end, that a difference might be put between Christians and Jews, therefore it ought to be religiously observ'd as it is commanded in the civil law, Cod. lib 3. leg. 10. with express prohibition, not to abuse this day of Holiness in unholy sports and pastimes.

Oh that this commandement, that was wrote by the finger of God, and delivered by God, with others, to Moses on Mount Sinai, which was delivered with such great terrour, as you may read at large in Exod. 19. from verse 10 to the end of the chapter, and Mount Sinai was altogether in a smoak, because the Lord descended on

it in fire, and the ſmoak thereof aſcended as the ſmoak of a furnace, and the whole mount quaked greatly. And in the 16 verſe. And it came to paſs on the third day in the morning, that there was thundering and lightning, and a thick Cloud upon the mount, and the voice of the Trumpet exceeding loud, ſo that all the people in the Camp trembled. Now all this terror was to ſet forth, and ſignifie the nature of the law, whoſe work it is to ſhew the judgements prepared for Sinners, and ſo to terrifie and amaze, might be a warning to us, how we prophain this day. Heb. 12. 18, to 27. ſaith the Apoſtle, But ye are come unto Mount Zion and to the City of the living God, to the Heavenly Ieruſalem, and to an innmerable company of angels, to the general aſſembly and Church of the firſt Born, which are written in heaven, & to God, judge of all, and to the ſpirits of juſt men, made perfect, and unto Ieſus the Mediator of the New Covenant: and the blood of ſprinkling, which ſpeaks better things then that of Abel. You may ſee what comfortable Words the Holy Ghoſt ſet forth to thoſe that keep this ſabbath, they ſhall paſs from mount Sinai, the Mount of terror, to Mount Zion, the Mount of happineſs and bliſs: have a care how

how you prophain this day, for was God so severe with the poor prophain Israelite under the Law, for gathering but a few sticks on the Sabbath day, as you may read at large Numb. 15. from the 32, to the end? God gives strict charge that he should be stoned to death, as you may there read, was performed in 36 ver. Was God so severe, I say, to those that lived under the Law? what will he be to us that live in Gospel times? we cannot sin and prophain this day, but we must do it against knowledge, and against example; note that sins against knowledge are counted the greatest of sins, Luk. 11. 24. Hadst thou (said our Savior) known at least in this thy day, the things that belong to thy peace, but now they are hid from thine eyes. And in another place; had I not told you such & such grievous sins, you might have said we did them ignorantly, but since you are told of them, ye have no cloak.

Hadst thou been a prophainer of this Holy day, and hadst escaped Gods wrath and indignation which God hath threatned against such as hath escaped the Punishments that God hath executed on some for the like sin of prophaining of his Day: I councel in the words of our Saviour: Sin no more, lest a worse thing come unto thee.

I beseech you Christians have a care how you prophain this day, for if thou dost it never so secretly as to men, remember God sees thee, though thou maist happily escape the sword of justice here of the Magistrates, yet thou canst not escape the sword of Gods justice, there hath been divers Acts of Parliaments by King Charles the first of Blessed memory, and his Majestty Charles the Second very lately set forth a Proclamation against the prophainers of this day, and for the due observation thereof: but if people will not observe this day, notwithstanding all these warnings, your blood will be on your own heads. Christians, did you but know, and that assuredly, which you may what it is, and what excellence in keeping thy heart with God but one day, and what comfort thy soul would find therein, thou wouldest want but litle intreating of thée to kéep it, thy soul would still be desiring this sabath of rest and refreshings, then thou wouldst with David cry out. As the hart panteth after the water brooks, so panteth my soul after thee, O God, my soul thirsteth for God, when shall I come and appear before God? Psa. 42 1, 2. And in another place, saith David. One day in thy Court, is better then ten Thousand in the Courts of Princes. Again, I was glad when they

they said unto me, come let us go into the House of the Lord. It was the resolution of Joshua: As for me and my house, we will serve the Lord.

I might shew divers other Scripture examples of those that counted it their greatest happiness to serve God on this one day, but that I am confined for want of room to insert them

Saith Mr. Shepherd, in preface to his book of the sabbath it is a great mercy that we enjoy so many sabbaths, which was counted so great a loss in the Apostles time to lose but one, see Mat. 24. 20. Where our Saviour bids his Disciples pray that their flight might not be in the Winter, nor on the Sabbath: If a mans heart be lost in the necessary cumbers of the World, upon the Sabath the Lord is pleased to call it again: If any fears the time of Grace is past, the continuing of the sabbath is the special season of grace that confutes him; for if the soul be weary with griefs and outward troubles the very bosome of Jesus Christ is especialwise on this day opened, and may refresh him and shall we profess so little love to such a day, more precious then gold to all humble hearts; Christ calls to all that are Weary and heavy laden, and tells them that he will

give

give them rest, this is the only day of rest to thy soul: O the sweet communion that is between the Soul, and its Saviour, on this day. On this day the Soul mounts with wings of Divine Contemplation, and by the eye of faith beholds the King of glory in his beauty and splendor, and ceaseth not soaring, till it seeing things invisible, with raised notes sing forth his glorious praise, with that sweet Singer of Israel, Psa. 8. 1. *O* Lord, our God, how excellent is thy name in all the earth! who hast set thy glory above the heavens. What can please or delight a devout soul more, then to enjoy Christ in his Ordinances; and when thou art assembled, stir up the gifts and graces that is in thee, till Jacobs Ladder mount thy soul to Iacobs admiration, Gen. 28. 16, 17. How dreadful is this place? this is none other then the house of God, and this is the gate of Heaven, surely the Lord is in this place. Now let the awful dread of the Lord of the sabbath before whose piercing eyes thy actions & affections are naked and open, engage thy soul and body to such a mannerly demeanour, as becomes a Christian in so great a service: Keep thy heart (saith Solomon) with all diligence, because of the Almighty, who sees thee in thy duties and performances.

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Remember that thou art before God, when thou art in the Church, reverence his Name, for at the Name of Jesus every knee shall bow.

Strive to be like Aron and Hur, hold up Moses hands; thou oughtest to be like the heavenly Host, singing forth the praises of God together, thou maist do all things, as becomes the blessed communion of Saints, a breathing after communion with God, that is attainable in this state of grace; the communion that is to be sought by every sabath-keeper, must be a choice communion, such as must be above all other interments, never let him think to have his service acceptable to God, unless he make Davids, and Mary's and Moses his choice; he that makes such a choice, he shall enjoy the comforts promised to all Christians that keep Gods Sabbath, from puluting it: Even them, saith the Lord, will I bring to my holy Mount, and make them joyful in my House of Prayer; Isaiah 56. 4. God cannot chuse but take delight in that soul which makes his choice of Sabbath communion with his Maker: draw neer to God. O Christians, let not him go till he send thee to thy house with Blessing, thou art invited to a clear communion, Cant. 5. 1. eat friends, drink abundantly.

O my beloved. The Saints have fullness of joy in their fellowship with God. In the next place, thy communing must be constant and let not the love of this world take thee off of thy communing with God, for God pronounces a curse to him that doth his business negligently.

Thus in brief I have shewn you the sweet communion that the true sabbathkeeper enjoys with God in his own Duty, for happy is that people that is in such a case; yea, happy is that people, whose God is the Lord.

In the next place, I shall shew you the threats and punishments of God Executed against all that prophained this holy Day in divers vain sports and pastimes, that they may be as a warning to all others how they prophain the Lords day.

First Example.

April 18. 1635. One travelling with three others from London to Maidenhead on the Saturday, the three spent their sabath there, but the other would travel on his way, contrary to the Ladies direction whom he serv'd but rode to Henly on the morning and there heard the sermon, and after fell to travel in the afternoon: but on the way leading his Horse gently down a plain descent, his horse suddenly fell, and broke both his Fore-Legs;

Legs; the Man amazed at the immediate hand of God, as he after confessed to his fellow travellers, that overtook him, and said, all the good sermons that ever he heard did not work in his conscience as this thing did; and that this example should ever be a warning to him.

Second Example.

In June 1635. On the Lords day the Tapster & Chamberlain of the Queens-Head in Southwark, rode into Kent to be merry, and having drank liberally, rode homewards, the one of them fell off his Horse and broke his Neck: a sad Example for all drunkards to beware.

Third Example.

On September 13 1635. being the Lords day, two young men of the Parish of St. Dunstans in the West, going to swim were both drowned.

Fourth Example.

The year 1658. on the Lords day divers young men of the Parish of St. Sepulchres, London, went to wash themselves in a Pond neer Islington, one of them was suddenly drowned, to the amazement of all the rest of his companions, and the grief of his friends, being their only son: this is a certain truth, being one of my acquaintance.

Fifth

Fifth Example.

January, 1634. At Lemster one Mr. Pool on the Lords day serving a writ of Subpœne, & that on purpose on that day, as it is very credibly reported, on Mr. Shute, a Gentleman, this he did in the Church yard so soon as they was come out of the Church, Mr. Shute told him he thought he had been an holier man, then so to do on this Day, but the other replyed, he thought he was never the unholier for that: having spake that, he suddenly fell down dead, and never spake more, a very sad example.

Sixth Example.

At Weeks in Essex, on Whitsunday in the afternoon, two fellows meeting one another at Football, the one killed the other.

Seventh example.

Another on January, 1634. it being the Lords day, fourteen young men presume to play at Football on the Ice, on the river of Trent, neer to Cranbortoughs, were all drowned.

Eighth Example.

At Dover, in St. Jamses Parish one playing on a Kit on the Lords day, which it drew several young men together, was on that very day struck, and in two days dyed.

Ninth

Ninth example.

February 9. 1634. An Apothecaries man in Limestreet Lon. with another companion, rode to Barnet to be merry on the Lords day, & returning home drunk, neer Highgate met a Tinker, to whom offering an affront the Tinker strikes their horse, the other bid run him thorough, which he did with his Rapier, the Tinker fell down dead, & both of them was apprehended and sent to Newgate.

Tenth Example.

In Moorfields, neer Lon. divers youths playing at Cat, the one hit the other with his cat-stick so, that he fell down dead in the place, the other was sent to prison: a fair warning to youth, prophaining this day.

Eleventh Example.

In Yorkshire at a Wake on the Lords day in Othey parish, at Baildon, 2 men sitting a drinking, at night fell out, and being parted, one after found the other sitting by a fire side, with his back towards him, cometh behind him, and with a hatchet cleaves him down the back, so that his bowels came out, the Murderer being pursued, leapt into a River and drowned himself: a very sad example.

Twelfth

Twelfth Example.

At Bounton in Darbyſhire, two being at Bowls on the Lords Day, one flung his Bowl at the others head, and hit him on the ear, ſo that the blood iſſued out at the other ear whereof he ſhortly dyed: the Murderer fled: this is aſſerted for a truth, by a Miniſter.

Thirteenth Example.

One in Northamptonſhire lived at Deſborow, being a drinking hard moſt part of the day, at laſt takes his horſe & rides home, but as he rode along between Braybrook and Deborow, he very ſuddenly fell off his horſe and lay two or three days ſpeechleſs, and at laſt dyed: being a very ſad ſpectacle, this is of a certain truth.

Fourteenth Example.

A prophain fellow without any Regard to God or his ſervice, carried his corn out of the Field on the Lords day, but the corn that he ſo carefully had gathered together was burnt with the barn by fire from heaven: See the Theator of Gods Judgements,

Fifteenth Example.

The King of Denmark contrary to the admonition of the Prieſts, who deſired him to defer it, would needs on the day of Pentecoſt

cost made War with his Enemy, dyed in battel; see Glas. Cent. 12.

Sixteenth Example.

You may Read in the Second book of Machabees, of Nicanor the Jews Enemy, who would needs set upon them on the sabboth day, from which the other Jews that was compelled to be with him, could no ways disuade him, he was slain in the battel, and most miserably, but deservedly handled, when the very members of his body shamefully dismembred, as you may read at large.

Seventeenth Example.

The inhabitants of Tiverton were great prophainers of this day, notwithstanding the admonishments of their Godly Minister, and after his death, the third day of April 1598 by a sudden fire, the whole town was almost consumed with fire, to the number of four hundred houses and fifty persons in the flame, and in 1612 and since, but last year, divers houses consumed with fire, a sure token of Gods anger.

Eighteenth Example.

One at Ham, in Kingston, being a scoffer at goodness, and a prophainer of the sabboth, went to see his grounds on the Lords day, & finds his Neighbours Cattel broke in, ran to drive them out with such eagerness, that he

fell down dead in the place: see war. sab, bre.

Nineteenth Example.

1639. A Miller hard by Woten, in Warwikshire, went on the Lords day to make Wheat, returning home again that very day, and at night found his Mill and house all on a fire, this was attested by a Minister, in reply to another Minister an eye Witness.

Twentieth Example.

In the edge of Essex, near to Brinkly two Fellows working in a Chalk-pit, the one was braging to his Fellow, how he had vexed his Mistris, with staying so late at their sports the last Sunday night, but said he would anger her worse the next sunday, he had no sooner said this, but suddingly the earth fell down upon him, and killed him out right with this fall, and his fellows limbs was broken, who had been a partner with him in his follity on the Lords day, escaped narrowly his life, to tell the truth, that God might be glorified, that by this mercy he might repent, and that this example might be as a Pillar of Salt to season others with fear, by this and the rest of these examples, which God grant may be a warning to all, how they prophain this Holy Day.

Twenty first Example.

A Bailiff of Hedley, upon the Lords day, being

being drunken at Melford got upon his horse to ride through the streets, saying that his horse would carry him to the Devil, and presently his horse cast him, and broke his neck.

The Twenty second Example.

One John Bone of Ely, a Coach-man, being given exceedingly to swearing & drunkenness, drank himself so drunk one Lords day, that he fell out of the coach-box, and the horses trod him to death.

Thus I have in brief shewed. Two and twenty sad examples of Gods Judgements, against prophainers of his holy day.

Oh! my Brethren what Nation or people is there at this day, that God hath bestowed so many mercies on, as upon England? and yet, notwithstanding the Grace of God hath so abounded towards us, that we have turn'd his Grace into wantonness: because the Goodness and Mercy of our God, hath abounded towards us, we have made our sins to superabound against him. How just y hath the Lord for our sins, caused the Sword to be unsheathed again amongst us? how many Judgements of fire hath he sent amongst us of late, as hapned here in London, the second day of September. 1666 upon the Lords day in the Morning, which continued burning

till the Wednesday night following, having destroyed the most part of the City and Churches, and some houses without the City; but the Lord was pleased to spare some houses from fire, & yet we are never the better, but rather worser, for all these calamities and judgements that God hath sent amongst us.

And likewise another Example, as hapned upon the twenty six day of May, 1672. being the Lords Day, a Fire near St Katherines Tower: which Destroyed above one hundred houses, and demolished some part of the Church, and other rare buildings: but it was a great Mercy of God to spare their any houses, considering the furiousness of the fire, and the old buildings that had stood this many Years. And yet my brethren, we will not turn from our evil ways, but grow stubborn and wicked; but remember how God in one day will revenge himself of these incorrigible and wicked sinners.

And again there was another fire, which hapned upon the Lords day in the morning, in Wapin, on the 29th. of June, 1673. Which consumed in four hours time above a hundred and fifty houses, and did a great deal of considerable mischief, and it burned

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three Ships and Lighters, &c. Therefore my Friends, we had need make up our supplications to our good God, with a sincere and humble heart, that he would be pleased to forgive us of our sins and wickednesses, which we from day to day have provoked him: for he is a good God, slow to anger, full of mercy, and of great kindness, and truth.

And now I have shewed you the three sad calamities that the Lord from time to time hath sent upon us, and unless we do repent and become new Christians, we are of all men most miserable. O England! England! you do not think how the Lord is displeased with us, for prophaining his holy day.

Thus we run on still in wickedness, and provoke God to be angry with us; but he will one day snap you asunder, and then you will fall into Hell. O let us then speedily repent without delay, & strive who shall begin first: If every one would sweep his own door, the whole street would be clean; and if every one would repent of his own sins, the sins of the nation would soon be blotted out. Remember therefore, there is both a heaven & Hell, a Heaven to reward thee if thou dost well; and a Hell to torment thee, if thou dost ill. O labour then to be of the number of these.

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to whom the Lord shall say at the last and great day of judgement; Come ye blessed of my father, inherit the Kingdom prepared for you from the beginning of the world: Unto which Kingdom the Lord of his mercy bring us all.

Thus we shall conclude, with the counsel of that antient & worthy father Iames Ciprian, saith, He is o'r-bold & audacious that will strive to pass over where he sees another fall; he loves his own safety best, that takes warning by the death of others: he only is a prudent man, that is made wise by the fall and ruine of others.

I have shewn you both by Precept and Example, how we ought Religiously to observe this day, to the Honour of God and the comfort of your Souls: Indeavour as much as in thee lyes to keep holy this day, which the Lord hath set this Memorandum on, and pray for his assisting Grace, that thou maist perform those duties that may be acceptable; then thou shalt be blessed both in thy coming in, and going out; in thy basket, and thy store: if thou read these things but thrice, happy are ye if you do them & practise them in your Lives and conversations, which shall ever be the Prayers of

Laurence Hall.

A Prayer.

O Eternal Lord, God of heaven and earth, in whom we live, & move, and have our being, we thy unworthy creatures humbly preſent our Souls and Bodies here before thee this Morning, not in any worthineſs of our own, but in thy Name, and Merits, and free grace of Jeſus Chriſt, beſeeching thee to pardon & forgive all our ſins, whether in word, thought, or deed: It is thy infinite goodneſs that we have one opportunity more to wait upon thee, to ſeek and ſerve thee according to thine own appointment; & haſt promiſed that thou would be found of all that ſeek thee in ſincerity & truth. We bleſs and praiſe thy holy name for all thy mercies that thou haſt beſtowed upon us from time to time, but eſpecially for ſending thy ſon into the World to ſave us the greateſt of ſinners: O Lord grant that thy ſtrength may be ſeen in

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our weakneſs : O Lord help us to walk holily before thee, this great day of thy ſervice, and as thou haſt preſerved us to the beginning of this day, help us to perform the duties that thou ſhalt require of us in thy holy ſanctuary : Lord, we pray thee to bleſs thine all the World over; bleſs we beſeech thee our gracious King and Queen, grant them a proſperous iſſue. Laſtly, we intreat thee to bleſs us all, and never leave us nor forſake us, till thou haſt brought us to thy Kingdom of glory : theſe and all other gifts and graces of thy holy ſpirit, that thou knoweſt to be more needful, grant for Chriſts ſake, to whom be all honour and glory, Amen.

FINIS.